Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah

At-Tin

Revealed in Makkah

The Recitation of Surat At-Tin in the Prayer while traveling

Malik and Shu`bah narrated from Adi bin Thabit, who narrated that Al-Bara' bin Azib said,

> "The Prophet used to recite in one of his **Rak`ahs** while traveling Surah **At-Tin**, and I have never heard anyone with a nicer voice or recitation than him.''
>
> The Group has recorded this Hadith in their books.

بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

وَالتِّينِ وَالزَّيْتُونِ

95:1 By At-Tin and Az-Zaytun.

وَطُورِ سِينِينَ

95:2 By Tur Sinin.

وَهَـذَا الْبَلَدِ الأَمِينِ

95:3 By this city of security.

لَقَدْ خَلَقْنَا الإِنسَـنَ فِى أَحْسَنِ تَقْوِيمٍ

95:4 Verily, We created man in the best form.

ثُمَّ رَدَدْنَـهُ أَسْفَلَ سَـفِلِينَ

95:5 Then We reduced him to the lowest of the low.

إِلاَّ الَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَـتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ

95:6 Save those who believe and do righteous deeds.

Then they shall have a reward without end.

فَمَا يُكَذِّبُكَ بَعْدُ بِالدِّينِ

95:7 Then what causes you to deny after this the Recompense?

أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَـكِمِينَ

95:8 Is not Allah the best of judges?

The Explanation of At-Tin and what comes after it

Allah says:

وَالتِّينِ وَالزَّيْتُونِ (١)

By **At-Tin** and **Az-Zaytun**.

Al-Awfi reported from Ibn Abbas that what is meant by **At-Tin** is the Masjid of **Nuh** that was built upon Mount Al-Judi.

Mujahid said,

"It is this fig that you have.''

وَالزَّيْتُونِ By Az-Zaytun,

Ka`b Al-Ahbar, Qatadah, Ibn Zayd and others have said,

"It is the Masjid of Jerusalem (Bayt Al-Maqdis).''

Mujahid and `Ikrimah said,

"It is this olive which you press (to extract the oil).''

وَطُورِ سِينِينَ (٢)

By **Tur Sinin**.

Ka`b Al-Ahbar and several others have said,

"It is the mountain upon which Allah spoke to Musa.''

وَهَذَا الْبَلَدِ الْأَمِينِ (٣)

By this city of security. meaning Makkah.

This was said by Ibn `Abbas, Mujahid, `Ikrimah, Al-Hasan, Ibrahim An-Nakha`i, Ibn Zayd and Ka`b Al-Ahbar.

There is no difference of opinion about this.

Some of the Imams have said that these are three different places, and that Allah sent a Messenger to each of them from the Leading Messengers, who delivered the Great Codes of Law.

- The first place is that of the fig and the olive, which was **Jerusalem**, where Allah sent **`Isa bin Maryam**.

- The second place is **Mount Sinin**, which is Mount Sinai where Allah spoke to **Musa bin `Imran**.

- The third place is **Makkah**, and it is the city of security where whoever enters is safe. It is also the city in which **Muhammad** was sent.

They have said that these three places are mentioned at the end of the **Tawrah**. The verse says,

- "Allah has **come** from Mount Sinai - meaning the one upon which Allah spoke to **Musa bin `Imran**;

- and **shined** from **Sa`ir** - meaning the mountain of Jerusalem from which Allah sent **`Isa**;

- and **appeared** from the mountains of Faran - meaning the mountains of Makkah from which Allah sent **Muhammad** .''

Thus, He mentioned them in order to inform about them based upon their order of existence in time. This is why He swore by a noble place, then by a nobler place, and then by a place that is the nobler than both of them.

Man becoming Lowly even though He was created in the Best Form

and the Result of that Allah says,

لَقَدْ خَلَقْنَا الْإِنسَانَ فِي أَحْسَنِ تَقْوِيمٍ (٤)

Verily, We created man in the best form.

This is the subject being sworn about, and it is that Allah created man in the best image and form, standing upright with straight limbs that He beautified.

ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ (٥)

Then We reduced him to the lowest of the low.

meaning, to the Hellfire.

This was said by Mujahid, Abu Al-Aliyah, Al-Hasan, Ibn Zayd and others.

Then after this attractiveness and beauty, their destination will be to the Hell-fire if they disobey Allah and belie the Messengers.

This is why Allah says,

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ...

Save those who believe and do righteous deeds.

Some have said, ثُمَّ رَدَدْنَـٰهُ أَسْفَلَ سَـٰفِلِينَ (Then We reduced him to the lowest of the low).

"This means decrepit old age.''

This has been reported from Ibn `Abbas and `Ikrimah.

Ikrimah even said,

> "Whoever gathers the Qur'an (i.e., he memorizes it all), then he will not be returned to decrepit old age.''

Ibn Jarir preferred this explanation.

Even if this was the meaning, it would not be correct to exclude the believers from this, because some of them are also overcome by the senility of old age. Thus, the meaning here is what we have already mentioned (i.e., the first view), which is similar to Allah's saying,

> وَالْعَصْرِ - إِنَّ الإِنسَـنَ لَفِى خُسْرٍ إِلاَّ الَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَـتِ
>
> By Al-`Asr. Verily man is in loss, except those who believe and perform righteous deeds. (103:1-3)

Concerning Allah's statement,

...فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ (٦)

Then they shall have a reward without end.

meaning, that will not end, as we have mentioned previously.

Then Allah says,

فَمَا يُكَذِّبُكَ ...

Then what causes you to deny,

meaning, `O Son of Adam!'

...بَعْدُ بِالدِّينِ (٧)

after this, the Recompense,

meaning, `in the recompense that will take place in the Hereafter.

> For indeed you know the beginning, and you know that He Who is able to begin (the creation) is also able to repeat it which is easier. So what is it that

makes you deny the final return in the Hereafter after you have known this'

Then Allah says,

أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ (٨)

Is not the Allah the best of judges,

meaning, `is He not the best of judges, Who does not oppress or do any injustice to anyone'

And from His justice is that He will establish the Judgement, and He will give retribution to the person who was wronged in this life against whoever wronged him.

This is the end of the Tafsir of Surah **At-Tin** and all praise and thanks are due to Allah.